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Morality and Language of Totalitarianism: Moral Basics of Putinism

von Andreas Buller

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In contrast to Kant, Arthur Schopenhauer's ethical principles are based not on moral law but on a sense of compassion which, according to Schopenhauer, "*extends to all living things, therefore animals also find*

[1] *Kant I.* AA IV, Grundlegung zur Metaphysik der Sitten. Akademieausgabe von Immanuel Kants Gesammelten Werken. Bd. IV. 1781, 429.

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protection in man" ("*Das Mitleid bezieht sich auf alles, was Leben hat, und nimmt deshalb auch die Tiere in seinen* Schutz"[1]).

Moral feelings also play an extremely important role in the ethical concept of the Russian philosopher V.S. Solovyov, for whom the primary source of human morality is the sense *of shame*. On the basis of shame other moral feelings - *conscience, pity* and *reverence* later appeared and developed. In unity all these feelings form the basis of human morality and "*exhaust the sphere of possible moral relations* of the person"[2], considers V. Solovyov.

In the moral philosophy of the twentieth century, important steps in the justification of global ethics were made by German thinkers the philosopher Hans Jonas and the theologian Hans Küng. While the former succeeded in convincing us of the need for a new "ethics of the future" (Zukunftsethik), the latter succeeded in initiating an interreligious dialogue (Projekt "Weltethos") in the field of morality[3].

All forms of totalitarianism without exception are characterised by one thing in common - a total rejection and a decisive rejection of universal human values. This is as true of the ethics of Bolshevism as it is of the